8: Smith Q-4,5 (no date) 1926
NN23 Sea Islanders NN23
South Carolina

192 Bob, dat's a regular Baptis' match—'e wunt bow 'e head in none but 'e own house,"—referring to the Close Communion of the Baptists.

•802 The ordinals, second, third, etc., are expressed by *two-time, three-time*, etc., or simply by the cardinals, as *two Chuesday, two T'ursday, two place*, the "second Tuesday, Thursday, place."

Proverbs

538 Tek care bettuh mo'nuh baig paa'd'n (To take care is better than to beg pardon), An ounce of prevention is worth a pound of cure.

If yo play wid puppy, 'ee lick yo face, Familiarity breeds contempt.

Cut finguh 'f'aid axe, A burnt child dreads the fire.

A still calf git de mores' milk.

Long talk ketch run'way nigguh.

Slow walkin' mek quick lickin'.

Yaas, bubbuh, uh haa'kee, but uh yent yeddy (Yes, brother, I hearken but I don't hear, i.e., I hear what you are saying, but I'm not paying any attention to it).

T'ief is bad, but t'ief en' ketch iz de debble (To steal is bad, but to steal and get caught is the devil).

Little axe cut down big tree."

Ef yo ent hab hoss to ride, ride cow, Half a loaf is better than no bread.

'E yent matter 'bout de road, so long as 'e kah yo to de right place.

A good dog fuh ebryt'ing is good fuh nutt'n (Jack of all trades, master of none).

Po' buckra an' dog walk one pat' (The poor man and the dog walk the same path).

Mos' kill bud don't make soup (Most killed bird don't make soup).

A man ain't eny more dan a man (i.e., there's a limit to all things).

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[554] "Mr. Gonzales describes an insignificant-looking darkey, Little Joe Fields, whose only claim to distinction was the fact that he was the father of twin boys. When ridiculed on account of his small size, Joe would swell with importance, grin expansively, and retort: "Kit! Little axe cut down big tree! You see dem two twin, enty? Dem duh *my own*."

10: Johnson S-4,5 (no date) 1930
NN23 Sea Islanders NN23
South Carolina
St. Helena Island

193 land, and it has been observed especially among the whites of our Appalachians and Ozarks.

There are two or three unusual verb forms used in the dialect. *Hear* is *yerry* or *yeddy*. *See*, plus its object, has become *shum*, meaning see (sees, saw), it, him, her, them, etc. The former is probably derived with little change from the English dialect pronunciation of *hear, heard*, as *year, yeard*.[89] Likewise *see*, being nearly always followed by its object, which was usually *um*, was transformed in the rapid Gullah speech to *shum*.

Several English dialect forms like *pit* (put) and *remoan* (remove) survive in the Gullah, besides a number of archaic meanings of certain verbs.[90]

Conjunctions

In addition to the standard uses, the following peculiarities occur. *Than* is often expressed by *nuh* (nor), as it was, in fact still is, in England. Thus "Tek care mo' bettuh nuh be sorry" (to take care is better than to be sorry). *And* is also sometimes *nuh*, as in "you nuh me" (you and I).

Numerals, Etc.

• 802 *Twice, second, third*, etc., are rarely heard among the older dialect speakers, who prefer *two, two-time*, etc. "De t'ree (third) Sunday in November," "Now, in de two place" (second place), "Uh tol' 'um two-time" (twice), "Muh wife 'e been sick now strike de two mont'." *Both* is always *all-two*.[91] "Buh Rabbit en Buh Wolf all-

[89] Some verbs had an *i* or *y* ending in England, e. g., *look* was sometimes *looky*, a form surviving in America.

[90] See the list of archaic and provincial usages given below.

[91] A rare English usage, heard nowhere in this country now except in the Gullah dialect. Compare French, *tous les deux*.

10: Johnson S-4,5 (no date) 1930
NN23 Sea Islanders NN23
South Carolina
St. Helena Island

two went fuh t'ief a cow," "Buh Lion nyam (ate) um 802.
'all-two," etc. When referring to a particular month, the speaker says "de June mont'," "de Augus' mont'," etc.

Miscellaneous

There are many additional points which might be 193
mentioned, but most of them are not particularly significant. However, there is one other feature of the grammar which is interesting and is characteristic of Gullah, namely, the interrogative *enty*. *Ain't* is usually *ent* in the dialect, and it is used just as white people use it. But the Negro has generalized *ain't it*, *ain't he*, etc., and has made *enty*, which he uses exactly like the French *n'est-ce-pas* and the German *nichtwahr*. Thus "'e gwine rain, enty?" "Oonah come tomorrow, enty?" "Dem was good apples, enty?" etc. The source of *enty* was the *ent*, *int*, *yent*, *yunt*, etc., which the English dialect speakers used for *isn't*. Since this word when used interrogatively was followed more frequently by *'e* (he) or *it* than any other words, the Negro really did not have to do much to the English dialect usage to achieve *enty*.[92]

VOCABULARY

Analysis of Gonzales' Glossary

It may seem that the English dialect paternity of 177
Gullah has been unduly emphasized, but such is not the 19
case. Indeed, it probably played an even larger part in the development of Gullah than has been indicated in this brief sketch.

A broad view of the nature of the Gullah vocabulary 192

[92] See *E. D. G.*, pp. 244, 273.

11: Johnson H-4,5 (no date) 1930
(1525-ca. 1880)
NN23 Sea Islanders NN23
South Carolina
St. Helena Island

against teaching slaves to read had long been in abeyance when Sunday schools began to be organized among them early in the ante-bellum period. Masters usually encouraged their people to attend these Sabbath schools and often delegated their own children to do the teaching. The reaction against the Abolition agitation led many planters to fear the consequence of their people's learning to read. Accordingly, the Sunday school movement was largely abandoned after 1835; nevertheless, on every plantation there were always some slaves who either were taught to read with the permission of the master or who picked up the knowledge clandestinely. Miss Towne found on St. Helena Island in 1862 a cabinet maker, Will Capers, who could read and write and who hoped the Government would pay him for teaching his fellows. He told her that he conducted a secret night school for men during plantation days.[64] Nevertheless, it was unusual for a slave to know his letters, and most of them could not count beyond, "one, two, five, eight, ten."[65]

For the most part, sea-island planters found their laborers mild and forgiving, quick to start a quarrel, but as quick to forget it. Sir Charles Lyell thought that there were more broken heads among the Irish in a few years when they came to dig the Brunswick Canal than had been known among the coastal Negroes for half a century.[66] They were a good natured, happy people, making the most of their lot, forgetting the work of the day in their hours of "pleasuring."

[64] *Letters and Diary of Laura M. Towne*, p. 27.

[65] Towne, "Pioneer Work on the Sea Islands," *Southern Workman*, July, 1901. Miss Towne, however, could not have come in contact with the house servants, but only with the field hands.

[66] Lyell, *Second Visit to the United States*, I, 266.